



# CARIBBEAN

RESEARCH METHODOLOGIES  
CONFERENCE **CRM 2018**

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**Critical thinking, interrogative discourse  
and rigorous research: Shifting from  
Eurocentric approaches to Caribbean  
ways of knowing**

September 12-13, 2018  
The Centre for Education, Valsayn campus  
University of Trinidad and Tobago

# CONFERENCE PROGRAMME



## Conference Program Day 1

**NOTE: This programme is subject to minor changes if necessary.**

### DAY 1: WEDNESDAY, SEPTEMBER 12, 2018

8.00 - 9:00 AM Registration begins

9:00 – 10:30 AM Opening Ceremony

#### National Anthem

**Introductions:** Dr Margaret Chatoor (Conference Convenor/ President – Trinidad and Tobago Association of Psychologists)

**Welcome:** Associate Professor Camille Nakhid (Conference Chair – Auckland University of Technology)

**Opening Remarks:** Associate Professor Judy Rocke (Academic Head – Centre for Education Programmes University of Trinidad and Tobago)

**Cultural Item:** Performance group

**Keynote Address:** Professor Kassie Freeman (Columbia University)

**Response:** Professor Valerie Stoute (University of Trinidad and Tobago)

#### 10:30 – 10.45 COFFEE BREAK

#### 10:45 – 12.20 pm Session 1: Beyond Western Approaches: Creating Spaces for Indigenous and Culturally Relevant Research Methodologies (I)

##### Chair: Heather Devere

An African tradition of storytelling as a data collection tool for empirical research

Charles Orido

An Indigenous Transformative Research Method from Aotearoa New Zealand - Māori peace traditions

Heather Devere, Kelli TeMaihāroa, Maui Solomon and MaataWharehoka

E Tū Whānau Framework: Applying Maori Methodologies to Serve Horn of Africa Communities Living in Aotearoa, New Zealand

Jennifer Khan Janif, Naima Ali and Yahya Slaimankhel

Empower over Power: New York high school students' perceptions of their social environment and engagement with issues of inequality and social justice Shani Nakhid-Schuster

Creative Wellbeing: Resilience and Resistance in the lives of Women and femme-identified people of colour in Aotearoa / New Zealand Kara Beckford

### 12.20 - 1.20 pm LUNCH

### 1:25 – 2:45 pm Session 2: Beyond Western Approaches: Creating Spaces for Indigenous and Culturally Relevant Research Methodologies II (Caribbean Focus)

Chair: Natalie Humphrey

Life Histories: an underutilized qualitative methodology in the Caribbean Kallila Gonsalves

My Dancing Self! Dance as Therapy - A Caribbean Practitioner of the Arts in Therapy and Education Coretta Brown Johnson

Suicide in Trinidad and Tobago: Looking beyond quantitative data to find meaning Natalie Humphrey and Jennifer Lavia

Hear me - Creating a paradigm to describe the experiences of Educational Technology graduates Isidora Mitchell

### 2:50 – 4:10 pm Session 3: Decolonization and Plantation Pedagogy in Teaching and the Arts

Chair: Susan Herbert

From Plantation Pedagogy to Limbo Pedagogy: Toward a framework for teaching and research within Trinidad and Tobago Susan Herbert

Decolonial Pedagogy as Teacher Education Methodology Jennifer Lavia

The postgraduate Diploma in Education programme: A critical analysis through the lens of plantation pedagogy Susan Herbert

Caribbean Plantation Economies: Escaping Poverty Amidst Elusive Economic Growth Warren Benfield

### 4:15 – 4.30 BREAK

4:35 – 5:35 pm Session 4: PANEL - How Do We Know What We Know? Towards Decolonial Caribbean Knowledge Ashiba Adande  
Ava Shallow

Chair: Ty Salandy Leslie Ann Paul

### 5.40 – 6.45 COCKTAILS



# Conference programme

## Day 2

**DAY 2: THURSDAY 13 SEPTEMBER, 2018**

7:30 - 8:30 am: Day 2 Registration and Updates

**8:30 – 9:30 am Session 1: PANEL - Decolonizing Higher Education in the Caribbean: The Realities of Transformative Praxis.**

**Chair: Talia Esnard**

The Foundations of the Higher Education and Coloniality: A Critical Review	Keisha Samlal
The Challenge of Transformative Praxis: the relevance of our teaching and learning archetypes	Talia Esnard
Eurocentric Academia, Epistemic Justice, and the Triality of Structure: Towards a Decolonial Caribbean University	Tyehimba Salandy

**9.35 – 11.10 am Session 2: PANEL - Decolonizing Qualitative Methodologies *For* and *By* the Caribbean: Implications for Critical Researchers**

**Chair: Saran Stewart**

From Slave Narratives to 'Groundings': Mapping the Caribbean within the Centre of Decolonizing Qualitative Approaches	Saran Stewart
An Inductive Meta-Synthesis of Qualitative Educational Research in the English-Speaking Caribbean: 1990–2016	Amanda K. Thomas
Unpacking Educational Policy and Practice in Jamaica through Critical Discourse Analysis: A Theoretical Framework and Methodology	Yewande Lewis-Fokum
Thinking Through Fieldwork Encounters in Brazil: Critical Reflections and Future Pathways	Doreen Gordon
Removing the Stranglehold: Reshaping Encounters with Poetry through Participatory Observation in Action Research	Aisha T. Spencer

**11:15 – 11:30 COFFEE BREAK**

**11.35 – 12:45 pm Session 3: PANEL - Developing a Caribbean research methodology - Liming and Ole Talk - Chair: Margaret Nakhid-Chatoor**

Conceptualizing Liming and Ole Talk as a research methodology	Margaret Nakhid- Chatoor
Related/ Guiding theories and frameworks and Social, cultural and academic tensions	Camille Nakhid
Liming for research: Using Liming and Ole Talk to analyse the articulation of Caribbean cultural identity in a diasporic community	Anabel Fernandez
What next? – Critical developments and approaches	Shakeisha Wilson

**12.50 - 1.50 pm LUNCH**

**2:00 – 3:00 pm Session 4: Considering community in Caribbean Research**

**Chair: W. Marc Jackman**

Value-Assignment and Caribbean-Based Research.	Nigel Noriega
Community Agency in Caribbean Museology	Natalie Mc Guire
The Impact of Indigenous Beliefs on the Prevalence of Non-communicable Diseases in Trinidad and Tobago	W. Marc Jackman

**3:00 – 3:15PM BREAK**

**3:20 – 4:40 pm Session 5: The potential for decolonising research methodologies in STEM research in the Caribbean**

**Chair: Dylan Kerrigan**

Using Indicator Based Semi-Qualitative Methodology to enhance accuracy in data collection and results in the Caribbean region - Hazard Risk Communication in Early Warning Systems.	Jassodra Kuizon
A Caribbean lens to evaluating the Feasibility of Integrating a Photovoltaic Power Plant into the Jamaican Power Grid	O'Neil Nelson
Landbase as Boundary Object: A conceptual approach to multi-cultural and multi-scalar relationships	Alex Heid and Chris Tallman
Information Systems to improve the resilience of residential construction management in New Zealand and Saint Vincent and the Grenadines.	Daniel Tambo Samuel Campbell

**4:45: Conference plenary and closing ceremony | Closing remarks: Dr Shakeisha Wilson/ Conference Coordinator**

**Alefaio, Siautu**

Massey University

## **Polyfest: climate change, resilience and representation of Pasifika people in New Zealand**

Pacific peoples in Aotearoa, New Zealand are the largest Pacific diaspora in the world. Auckland, often described as the Polynesian capital of the world, hosts the largest Polynesian festival in the world – 'Polyfest'. For the first time ever in New Zealand's history it now has the most Polynesian cabinet leading the nation in a Labour-coalition government. Aotearoa, New Zealand is part of a wider Oceanic ecosystem, yet to date, in psychology there remains little to no representation of Pacific-indigenous knowledges within the teaching and understanding of psychology.

Understanding that traditional psychology does not inevitably reflect indigenous cultures has been well documented. Pacific - the last frontier, presents new ways of knowing, being and doing that psychology (as a discipline and profession) has not encountered in its history of knowledge production. This submission explores the interface of psychology as a discipline and practice within the Pacific region. Examples of Pacific indigenous psychology will be drawn upon to highlight new knowledge encounters in psychology. New complex issues such as climate change present new challenges for 21st century citizens.

For peoples throughout the Pacific, climate change is felt most vividly through the rise of natural disasters raising new problems such as climate change refugees. People living in Island states often draw strength and inspiration from Faith enacted in Pacific-indigenous ways. These are unique knowledges and perspectives when responding to disasters (natural and/or human-induced). Traditional forms of knowledge and indigenous approaches to facilitating disaster risk reduction and social resilience receive inconsistent acknowledgement within research and emergency response and disaster management strategies/policies.

This gap in research and practice highlights how indigenous knowledge and practices might be adapted to shape disaster response frameworks, inform local and national governance and facilitate regional initiatives. With specific reference to the Samoan Tsunami 2009, initiatives and strategies of ways in which Pacific-indigenous people have approached disaster response and recovery within humanitarian efforts will be presented. These applied psychological experiences highlight how Indigenous knowledge contributes to holistic approaches to disaster risk management and community resilience.

**Asencio, Joan Yace, Iris Gonzalez and Alex Heid**

University of Puerto Rico at Mayagüez

## **Integrating Local Leadership into Participatory Action Research: Methods for understanding and expanding effective community engagement in Puerto Rican communities**

During the 1950's early postwar period, the island of Puerto Rico was one of the first United States territories to experience accelerated industrial and economic growth driven by state planners and social scientists as part of a broad, social engineering project. The scholarly inquiry aimed to study the effects of social change on modernization agendas by promoting an individualistic approach to social life. This individualism promoted a social mentality adept to the new monetary and credit systems of global marketplaces and restructured mobility between rural and urban areas in its effort to connect communities.

However, this new emphasis eroded the foundation of community engagement by removing the natural ties that formed cooperative and interpersonal relationships. By the end of the 1960's many of the theories promoted in that social engineering project were criticized, but many of the values attributed to the 'new ideal modern society' went unchallenged. In this paper, we offer a methodology aimed at reconnecting the modern agenda to these social values through the establishment of social capital concepts –now seen as scarce– within communities. Social capital has been defined “as an attribute of individuals and of their relationships that enhances their ability to solve collective action problems” (Ostrom & Ahn, 2003).

While traditional research methodologies prioritize the expert as the main knowledge holder, the generalization of knowledge to other settings, and the use of theory to drive research objectives, our approach seeks a participatory action research (PAR) method that prioritizes local knowledge that pursues local outputs.

We proposed to the leader of Corcovada to become part of a co-learning research group to engage in a multicultural, multidisciplinary collaboration between three perspectives: (1) her role as the experienced local community leader, (2) the Puerto Rican research community, and (3) a mainland design researcher. This adaptive, collaborative method will work to identify steps, process, external and internal resources, and tools necessary for the successful formalization of a community organization required for the management of an aqueduct. This method will be nurtured by various resources, in stages, which include current findings (how they've been working so far), conversations with leaders whose administration has also been identified as successful, and with experts from the University, NGOs, Municipality, etc. We will then develop an explanatory product to be tested with other organizations and evaluated with experts in the area. The research will be guided by the community leader whose influence is essential to maintaining the adaptive capacity needed to negotiate the balance between action and research.

## Benfield, Warren

### **Caribbean Plantation Economies: Escaping Poverty Amidst Elusive Economic Growth**

The UNDP Sustainable Development Goals have set a number of targets to which the Caribbean subscribes. But what can we learn from the experiences of these “once” plantation economies and what gains in well-being have been made, particularly in reducing poverty? The paper embraces the oral tradition using qualitative interviews of key informants along with review of the literature. It takes a historical approach, beginning with the plantation economy literature and dependency theory and the tenets of poverty reduction then and now. The paper argues that poverty reduction is now less about redistribution and more about the provisioning of social services; this possibly accounts for any gains made despite faltering growth outcomes.

## Beckford, Kara

University of Auckland

### **Creative Wellbeing: Resilience and Resistance in the lives of Women and femme-identified people of colour in Aotearoa / New Zealand"**

The purpose of the study on which this presentation is based is to look at a strengths-based approach to gaining in-depth knowledge of the ways in which women and femme-identified people of colour (WFOC) in New Zealand negotiate their wellbeing through art and creative existence. How does emotionality and celebration of femininity subverts the colonial gaze, disrupting heteropatriarchy and other forms of hegemony? How do we understand the place of resistance and resilience within this, and provide insight which critiques and reimagines the mental health system?

The overall objectives of this project were to (1) explore the gender/cultural and sexual intersections which shape the realities of WFOC; (2) explore creative mechanisms which support wellbeing for WFOC; (3) understand the relationship between resilience and resistance as it pertains to conceptualisations of wellness for WFOC. The study was undertaken within an intersectional decolonial methodology with a Kaupapa Maori approach to research, employing both poetic inquiry as well as photo elicitation

**Brown Johnson, Coretta**

**Edna Manley College**

## **My Dancing Self! Dance as Therapy**

'Dance Psychology' is the study of Psychology as it is applied to dance. 'The breadth of Dance Psychology follows the breadth of academic Psychology in addressing aspects of cognitive processing, developmental and social psychology and the biological basis of behaviour' – Dr. Peter Lovatt (2017). The Caribbean as a space for dance, movement and therapy for the Arts is currently untapped, unexplored, and grossly misunderstood. Our historical retentions continue to cloud the way, whereby, we can be truly free of the shackles which hinder our fullest and truest expressions of ourselves; as a whole and not in part.

The masks we wear continue to have on its fringes a lack of understanding of ourselves; a lack of exploration to the depths of who we are as a Caribbean male, female, dancer, theatre practitioner, writer, poet, manager, administrator, musician, visual artist and the like. Artistes articulate into all these areas and more. Artistes use their crafts in a myriad of ways which continue to heal the Psyche for generations; which help US to survive and imbibe daily into the earthly spaces of the Caribbean and beyond. But do we know this from a Caribbean, that is, OUR perspective? Do we yet get it? Do we TRULY understand?

Artistic expression is a fundamentally personal exploration of SELF and the Psyche, so is therapeutic exploration. The two have many things in common; let us explore while we educate and emancipate. '– Emancipate yourselves from mental slavery, none but ourselves can free our minds' – Bob Marley. The philosophy of dance as therapy and thereby the Arts is not new. However, from a Caribbean perspective, the idea of therapy is not one that is embraced because, as a people, we tend to shy away from too much of any exploration of the psyche deemed to assist in even maintaining balance. 'That is for the mad people!' or 'me not mad so why do I need anything with therapy?', 'that is for white [Caucasian] people!'

# Conference abstracts

(alphabetical order by author's last name)

These are some of the phrases coined to explain away any need or value in exploring ourselves, Psychologically, emotionally, socially, behaviourally and otherwise. We do it, however, in ways that feel safer for us as a people, which in many an estimation chips the tip of the iceberg as there is always so much more, as it relates to an empowering exploration of the SELF. Dance as me leads into many a pathways of exploration, there is dance the performer, dance the writer, dance the community engager, dance the researcher, dance the healer, dance the manager. dance the designer, dance as cultural explorer. In much the same way dance serves as me, it is limited and so am I within the Caribbean as a dance therapeutic practitioner. For the purposes of this paper, one has to separate dance as movement and movement as a fundamental, basic expression in itself throughout humanity. As defined by the oxford dictionary (Oxford University Press, 1928): Movement is defined as · An act of moving. 'a slight movement of the body' and Dance defined as 'move rhythmically to music, typically following a set sequence of steps'. The dance practitioner is trained in the technique of expression through movement; movement, however, is fundamental to all people. When viewing through the lens of Psychology and therapy, a whole other scope emerges as then dance or movement becomes the tool through which a therapeutic process is then applied.

**Chand, Susan Julia**

University of the Southern Caribbean (USC)

## **From “External Experience” to “Internal Perspective”: Integrating Etic and Emic Approaches in Qualitative Research in the Caribbean Context**

Research in the Caribbean context have mostly been conducted by external/foreign scholars lending the 'outsider's' point of view or “etic” approach to the study. In studies where ethnography was employed by those scholars, the “voices” of the people seemed to be muted when translated into the Eurocentric mode of language. As a result, rich ethnographic data capturing the indigenous nuances of the local culture were lost or not well-documented. Additionally, researchers' bias seemed evident in their writings, projecting a one-sided view of the phenomenon under study.

Today, Caribbean scholars are actively engaged in conducting research within their own local context thereby contributing to knowledge generation. However, techniques for data collection and analysis continue to be situated in the Western context.

The present paper explores the integrated approach of 'etic' and 'emic' in ethnographic research in a multi-ethnic context of Trinidad and Tobago and suggests research approaches apt for the Caribbean region. The concept of ethnic identity was examined among persons of Indian, African and mixed descent. The study revealed a three-stage process in the integration of 'etic' and 'emic' approach to the study.

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The findings showed that when the participants were asked to relate their perceptions about self and ethnic identity, many expressed that they never viewed 'self' in the context of 'ethnic identity'. It was taken for granted.

However, after they reflected upon it, what they observed as being common place or external to their experience (etic view) now became meaningful as they attached their perspectives to it from an insider's point of view (emic).

Both external experience and a person's internal perspective are crucial to the holistic understanding of the phenomenon. Thus, there was a shift from the external experience to internal perspective as expressed by the participants of the study.

Scholars have indicated that a Eurocentric construct of ethnic identity does not fit in the Caribbean context given the characteristic features of being "mutually exclusive, altered solidarities based in shared traditions, heterogeneity and diasporic dislocations" (Radhakrishnan, 1993). The analysis of the findings is ongoing and will have implications for conceptualization and operationalization of indigenous research practices to capture rich cultural text in the Caribbean, particularly while examining intricate concepts like ethnic identity. The anthropological approach is found to be apt for the study of multi-ethnic culture of Trinidad and Tobago and the Caribbean.

## **Devere, Heather, Kelli TeMaihāroa, Maui Solomon and MaataWharehoka**

University of Otago, Dunedin, New Zealand

### **An Indigenous Transformative Research Method from Aotearoa New Zealand**

This paper is offered as a contribution to the discussion on transforming research frameworks from traditional Eurocentric and Western approaches to an approach that builds on the decolonized methodology developed by Māori academic Linda Tuhiwai Smith. We are four researchers based in Aotearoa New Zealand, who are interested in indigenous peace traditions and who have been working together for several years embracing Māori and Moriori tikanga to inform our collaborative practice. The research evolved organically from sharing our knowledge/s and interests and then agreeing to start writing collaboratively in an effort to share peace-based messages.

In analyzing our on-going research collaboration, we consider here how closely our process has followed the Kaupapa Maori Research framework based on the eight principles of Whanaungatanga (building relationships); Manākitangi (hospitality); Māhaki (humility); Aroha (love and respect); Mana (dignity); Titiro, whakarongo, korero (look, listen then speak); Ki Tūpato (being cautious); and He kanohi kitea (being a familiar face).

It is argued that the focus on traditional ways of indigenous relationship building transforms the research process into a genuine collaborative search for knowledge, enabling deeper understandings of indigenous peace traditions to be added to the academic canon of information pertaining to first nations communities in Aotearoa. We are offering this, not only to acknowledge Caribbean ways of knowing, but to provide another example of attempts to counteract the Eurocentric domination of academia in peace education.

**Esnard, Talia**

University of the West Indies

## **The role of Caribbean higher educational institutions in making knowledge more inclusive**

While ongoing reforms have advanced the educational landscapes, the epistemological, ontological and axiological underpinnings of the academic world remain firmly rooted in the European intellectual traditions; resulting in ongoing forms and expressions of elitism, less than inclusive dialogues, and less than nuanced analyses of Caribbean issues. It is within this context that this panel seeks to critically interrogate the dynamics of power and coloniality that are inherent within these relationships, and the implications of these for decolonizing higher education in the Caribbean.

Firstly, the history of formal education is revisited, not only as a foundation of higher education in the Caribbean, but also to highlight the underlying influences of privilege and prestige in the establishment of this tier of education allowing for a persistence of coloniality. Secondly, the conceptualization and theorization of higher education institutions in the Caribbean continue to remain areas of major concern. As such, the exploration of such processes can be transformed through the lenses of critical praxis; however, this requires that we tease through the historical and contemporary archetypes that underpin or frame the practice of teaching and learning about research methodologies in the Caribbean.

Therefore, an examination of the pedagogical, philosophical and ideological frameworks within which we locate such practices is undertaken, with the intent to recognize the ways and extent to which we are methodologically and epistemologically located outside of our own doings, sayings and relating. Finally, the issue of epistemic justice is addressed, as a key factor underpinning the reproduction of coloniality in higher education in the Caribbean. What are the impediments to Caribbean higher educational institutions playing a more engaged role in making knowledge more inclusive? What are the issues involved in educational institutions decolonizing its own canon towards developing knowledge that is more relevant to Caribbean peoples? These are some of the questions we engage in interrogating the westernized university model and its far-reaching implications.

**Gonsalves, Kallila**

UWI ROYTEC / Maria Regina Grade School

## **Life Histories: an underutilized qualitative methodology in the Caribbean**

An underutilized qualitative methodology that should be further examined in the Caribbean is Life Histories. From my viewpoint, the term life history means the circumstances and changes that have occurred and shaped an individual into who they are and what they believe during their lifetime. As there is still a deep lack of self-acceptance and knowledge among many who battle with the stains of inadequacy and inferiority that colonialism has left on our region, life histories allow one to regain a sense of freedom of expression and thought. It is a forum that will allow educational researchers the capacity to reflect and think critically, allowing for growth; an integral step in the cyclical process of praxis.

The research and texts that we are exposed to as academics tend to be westernized and the portrayal of our culture, one-sided. This unequal representation of “historically marginalized peoples and cultures” remains of paramount concern (Mutua & Swadener, 2004, p. 29). Life History is an alternative to the more “distant” and “detached” conventional forms of research (Ellis & Bochner, 2006, p. 433). Furthermore, life histories “offer a way to build empathy and understanding by opening new possibilities to move readers to deeper levels of text interpretation and critique”. (Lee and Madden, 2016, p. 3) In other words, they “move readers beyond the printed page to ultimate social action” (Lee and Madden, 2016, p. 3).

I believe that this alternate form of research will be beneficial to Caribbean researchers who may be otherwise compelled to seek alternative, western modes of existing research which may be tainted with bias and prejudice. Life Histories will allow us to have a stronger, more independent voice and will allow other international researchers the opportunity to understand how we in the Caribbean think and how our personal experiences have shaped who we are today as a people. In this uncertain world that we live in, where history itself has been hidden and obscured and our heritage has been tainted, life histories are a forum for us to seek regional development and truth.

**Gordon, Doreen** University of the West Indies, Mona

## **Thinking Through Fieldwork Encounters in Brazil: Critical Reflections and Future Pathways**

Decolonizing research strategies is less concerned with the struggle over method and more about creating the spaces that might make decolonizing research possible. The qualitative methods that I will reflect on in this paper are traditional. I carried out doctoral research with Afro-Brazilian elites in Salvador, Brazil, between 2005–2007, with subsequent follow up visits in the summer of 2013 and 2017. As a Jamaican researching in Brazil, I use the tools of auto-ethnography and interpretative paradigms – particularly critical race theory (CRT), postcolonial perspectives, and feminist theory – to engage with my research and contribute to the conversation about the decolonization of qualitative research in the social sciences. In adopting a critically reflexive approach to my ethnography, I consider what Gornick (2001) has referred to as “self-implication” – that is, seeing one’s own part in the situation. I reflect on the “multiple positionalities” which I occupied as a researcher carrying out fieldwork in Brazil.

**Heid, Alex and Chris Tallman**

## **Landbase as Boundary Object: A conceptual approach to multi-cultural and multi-scalar relationships**

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**Humphrey, Natalie and Jennifer Lavia** Elder Associates Limited

## **Suicide in Trinidad and Tobago: Looking beyond quantitative data to find meaning**

Although popular perceptions of Caribbean people consider suicide to be a socially unacceptable behaviour, attempted and completed suicides have been documented at increased rates per capita among nationals of Trinidad and Tobago (WHO, 2004). Hospital records indicate that methods of suicide tend to be pesticides poisoning or drug overdose (Maharaj, 2012). However, research regarding the suicidal thoughts and behaviours among non-clinical populations in Trinidad and Tobago is not available.

Cultural and historical trends that may have impacted the face of suicide in Trinidad and Tobago have not been fully explored. Such research would support identification of suicide risk and resilience among the general population in Trinidad and Tobago. The paper reports on a study conducted to identify trends in suicidal thought and behaviour among members of the workforce in Trinidad and Tobago over a twenty-year period (1993 to 2013). Client records from employee assistance services delivered to 500 adults between these years have been reviewed in pursuit of the following key research questions: What are the characteristics of adults in Trinidad and Tobago that self-endorse thoughts of suicide? How frequently are instances of risk for suicide identified during a counselor assessment?

Are Eurocentric research methods sufficient to understand expressions of risk of suicide from a cultural perspective? These questions are predicated on the contested notions that firstly, there is a gap in client self-reporting of suicidal thoughts and clinician assessment of suicide risk; and secondly, Eurocentric modes of data capture and interpretation may undermine or miss the rich and complex disclosure of suicide risk expressed through cultural enactment. Further, it is posited that persistence of Eurocentric research methods of quantitative data analysis, while extremely useful in psychosocial research, may not be sufficient to understand trends that emerge from the data.

The paper will suggest qualitative methods that would enrich the meaning of the findings. It will advance methods that explore how the ethnography of communication among Caribbean peoples (i.e. storytelling to describe psychological distress) may be more impacting in the suicide assessment process. Recommendations will explore identification of how culturally-specific ways of understanding the self can impact the suicide risk assessment process. Qualitative methods will be further interrogated that explore how themes of oppression and subversion such as aspects of a "plantation pedagogy" (Bristol, 2010), may impact the assessment process.

**Khan Janif, Jennifer, Yahya  
Slaimankhel and Naima Ali**

Ministry of Social Development

## **E Tū Whānau Framework: Applying Maori Methodologies to Serve Horn of Africa Communities Living in Aotearoa, New Zealand**

E Tū Whānau is an innovative indigenous family violence prevention initiative from Aotearoa, New Zealand. This presentation highlights the importance of applying approaches that reflect the traditions and cultural practices of communities and peoples when attempting to identify and solve issues affecting those communities. A case study showcases the way E Tū Whānau has been successfully adapted to address a range of social issues by former refugee communities from the Horn of Africa now living in Aotearoa New Zealand.

Aotearoa New Zealand is a small but increasingly diverse nation. According to Census 2013 data, there have been significant increases in Asian, Middle Eastern, African and Latin American populations. Former refugees from the Horn of Africa (Ethiopia, Eritrea and Somalia) first arrived in New Zealand in the early 1990s through the Annual Refugee Quota intake. Upon arrival, families face many complex settlement challenges including: a new environment and landscape; lack of knowledge and information about New Zealand systems; unemployment and underemployment; health and mental health issues; intergenerational conflict; language barriers; family breakdown (including partner violence and elder abuse); youth issues; drug and alcohol abuse; lack of social and family networks; culture shock and identity issues.

E Tū Whānau (Stand Up Family) was designed 'by Māori for Māori' (the indigenous peoples of Aotearoa, New Zealand) in response to disproportionately high rates of violence within families. Although well-intentioned, previous family violence programmes had limited success addressing issues for Māori with most utilising Western frameworks and delivery models focused on individuals and nuclear families.

The socio-economic and cultural context for these issues and the spiritual poverty that accompanied them were not key considerations. In April 2008, Māori leaders came together at a national summit to find a Māori solution to these issues and to develop a framework guided by Māori philosophy, values and traditions underpinned by Māori success and strengths. Prior to colonisation, violence within whānau (family) was never part of Māori traditional life and the belief that these early traditions and wisdom could be reinvigorated within a contemporary context to strengthen and protect whānau (family) was central to this discussion.

E Tū Whānau is an indigenous initiative. However, the strengths-based, community-led approach has universal appeal and application with many ethnic communities, particularly those with a collective world view. The holistic, values-based focus, the protective factors that provide the foundation for E Tū Whānau, and the resources that support the work programme have been successfully adapted by the Horn of Africa communities in New Zealand to encourage family wellbeing and positive social change. Under the auspices of E Tū Whānau, a range of community-led programmes have been developed by Horn of Africa communities to support positive parenting, family violence awareness, youth leadership, and strengthened ethnic, faith and community identity.

These programmes build on the inherent resilience, cultural traditions and practices, spirituality and links to the ancestral lands of these former refugees and have achieved many positive benefits for community members. These include reduced social isolation, increased resilience and coping skills, and strengthened protective factors – which in turn foster a range of positive long term settlement outcomes, including a greater understanding of Māori as indigenous people of Aotearoa New Zealand.

**Kuizon, Jassodra**

University of Auckland

## **Using Indicator Based Semi-Qualitative Methodology to enhance accuracy in data collection and results in the Caribbean region.**

The Indicator Based Semi-Qualitative Methodology (IBSM) is a non-linear mathematical framework for conducting research. This relatively new method was developed by Tonmoy and El Zein in 2013 and used to initially assess the vulnerability of infrastructure systems to sea level rise at a local scale in Sydney, Australia. Previous versions of Multi-Criteria Decision Analysis (MCDA) was limited because of a non-existence of a mathematically robust framework that can combine information from different knowledge domains, while taking into account the partial compensation of loss/gain between indicators, non-linearities and tipping points.

The IBSM aimed to build on this MCDA through the introduction of the aggregate formula to define and deal with non-linear relationships. This method involves extensive involvement of stakeholders at the local level to ensure that the research captures the essential features of the local context. This involves a participatory approach to populate a vulnerability matrix with data which is then aggregated using the mathematical formula to formulate a ranking index in order to determine key sectors that are vulnerable.

The current research on Hazard Risk Communication uses this model and therefore proves its applicability to wider areas of research, not just in vulnerability studies. Traditionally, research in the social sciences is essentially not grounded in scientific results and hence is not taken seriously by the decision makers. Many interactions with stakeholders do not result in accurate quantitative data in order to capture the eye of those with the power or money to invest in change. It is said that those with the money want to see facts and figures, easily understood diagrams, not words.

Unfortunately, words tend to get overlooked at a strategic level. This is evidenced in the many strategic international and national documents that are populated with percentages and charts. So, isn't it better if the correct data get used so as to better inform decision making?

This is a method of quantifying qualitative research to prove findings that would have otherwise been expressed in words and deemed as opinionated. In the Caribbean, the aim is to promote collaborative research opportunities in issues that are commonly faced, whether it involves mitigation against common natural hazards or otherwise as well as the promotion of regional employment opportunities. We tend to think of the European ways of conducting participatory research to be the ideal and often see ourselves conducting large forums and round table discussions which run the risk of not being representative as it is usually attended by whoever feels to or is forced to attend.

By using the IBSM model, the researcher goes to the target, and hence ensures a representative sample. This ensures that the vulnerability matrix is populated with very accurate data to provide the highest level of accuracy when making decisions. It also minimizes opposition if the right people are the ones providing the information, clearing the path for many more projects to leave the ground. Therefore, this new methodology can aid Caribbean research endeavours as it will enable an accurate depiction of the local context. If adopted and used consistently, cross country comparative analyses can be possible with the highest degree of accuracy as its advantage, and leading the way for greater accomplishments as a region in the world stage.

**Lavia, Jennifer**

**UWI ROYTEC**

## **Decolonial Pedagogy as Teacher Education Methodology**

Decolonial pedagogy offers the possibility of new ways of knowing, being, saying and doing where teachers consciously and deliberately interrogate their professional work environments within historical and culturally relevant contexts. A major concern of this paper is the wider politics of knowledge production. Taking the view of the postcolonial teacher as a subaltern professional, the notion of positional superiority (and knowledge production) as expressed by Edward Said is interrogated against the key question of Gayatri Spivak: Can the Subaltern Speak?

By focusing on methodologies of reflexivity, autobiography and storying, this paper seeks to propose teaching as a decolonising project.

It will be argued that such a project is transformative and necessary for the following reasons: (a) Historical events of colonialism require exposure to unpack the deeply embedded legacies left by colonial encounter upon education systems; and, (b) to develop forms of 'intellectual resistance to associated epistemological dominance' (Bhrambra, 2014, p. 120). Inherent in this discourse is an interrogation of what and where are the associations of resistance and understanding that are necessary to navigate the contradictions of oppression, silence, and personal knowledge production.

Offered as a critical self-narrative, the paper will use the practical experience of the author's practice as a teacher-educator to show how the vantage point of the colonised is engaged with student-teachers. By adopting a pedagogy of hope, evidence will be provided to demonstrate how a decolonial approach has been employed to support student teachers in rethinking the historical and contemporary circumstances that have influenced their own learning. It is argued that hope is inherent in the process of education and new ways of knowing, being, doing and relating are required if teachers are to face up to the persistent legacies of colonialism in our education system. Central to this decolonial approach is a pedagogy of hope that promotes four (4) sites of interrogation related to teacher identity and practice as follows:

The epistemic self (un-learning, learning and re-learning); the methodological self (praxis); the ontological self (autobiography / positionality); the axiological self (moral purpose / responsibility to socially justice agenda).

It is proposed that the unity of decolonial practice and a pedagogy of hope is to be found in the aspiration to be postcolonial, that is, to radically interrogate, interrupt and transform historically embedded relationships, knowledge and practices. Further it is argued that the hopefulness of decolonial pedagogy is in developing teachers who are culturally and professionally confident and who see their own liberation as intimately linked to a commitment to socially just practice. An analysis will be presented of student teachers' feedback on their experience of this dialogic, iterative and reflexive process, where critical conversations were encouraged about challenging common assumptions about history, teacher knowledge, identity and practice.

Having a decolonial intent does not necessarily mean that such an intent will in fact be realised. Therefore, a final proposition of this paper is to elaborate the challenges and opportunities for engaging in decolonial pedagogy as methodology for teacher education.

**Mc Guire , Natalie**

UWI Cavehill

## **Community agency in Caribbean museology**

How agency occurs in community programming has been an ongoing dialogue in current international models of museology. Museums and related cultural spaces are often self-identified as tangible reflections of community culture, and as such, perceived as having a social responsibility to nurture agency development in publics who encounter them. Using case studies in Barbados and Trinidad and Tobago, this research assembles inquiries into the nature of Caribbean museology that expands beyond the museum as institution and into cultural ecosystems of community agency.

This includes unpacking language used in institutional interpretations of 'community', and interrogating models of 'co-construction', through asking participants to state what terms such as 'community' mean to them. Drawing from Deleuze & Guattari and Glissant's writings, this research investigates whether a rhizomatic approach could be a framework in museology for looking at how agency occurs in these cultural ecosystems throughout Anglophone Caribbean spaces.

This means that the research study's methodological approach aims to interpret data as an assemblage of narratives presented by individuals through a map of multilayered discourses around agency. It also means that it aims to coproduce with participants an aspect of the research that can be accessible to those outside of academia, to foster a practice of active interpretation as well as creation in those contributing to the project.

As a sample of ongoing doctoral work, this presentation will discuss current literature on a rhizomatic research approach in education and museology and interrogate its relevance within a Caribbean context. In addition, it will share fieldwork from one case study conducted in Trinidad and Tobago in early 2018.

**Mitchell, Isidora**

## **Hear me - Creating a paradigm to describe the experiences of Educational Technology graduates**

This study describes the instructional use of ICT by twenty-three graduates of an in-service Educational Technology programme. The thesis of this research is that teachers actively interpret their experiences in the physical and social environment of the school and subsequently make decisions about what use of ICT, if any, should be undertaken. Teachers manage classrooms; yet their voices are often muted. Consequently, a paradigm is needed which gives voice to lived experience from both subjective and systemic perspectives. A mixed method, case study design was used to elicit graduates' usage of ICT since graduation, their explanations for their current use of ICT and the influence of the Diploma on their professional practice. Data were collected concurrently in a single phase via interviews and questionnaires.

Attribution theory, teacher identity theory and Leavitt's socio-technical theory of organization change were employed for data analysis. The challenge was to capture the multiple realities of the graduates as teachers in their varied settings. Therefore, employing more than one theory was necessary to capture the practitioner's perception of self as actor and object. Teacher identity places focus on the individual while a socio-technical theory takes a systemic perspective. The merit of juxtaposing divergent perspectives is that the strength of each can be apprehended. Attribution Theory examines attribution of cause to internal/personal and situational/external dimensions and facilitated the description of 'reality' from the teacher's participant perspective as well as from a broader systemic viewpoint. It served as a tool with which to structure the analysis and provided a nexus between the subjective perceptions of Teacher Identity and the broader organizational perspective of the socio-technical theory. Thus, congruence was sought from different theoretical perspectives. There was a distinctive emotive aspect to the findings.

The data revealed the importance of self-esteem in influencing professional choices. A reformulation of the themes revealed that the overall experience of graduates has been a struggle for professional space. The methodology provided a framework within which to capture rich personal perspectives and through which variations in experience can be understood. The multiple layers and aspects of the analysis facilitated the creation of a hierarchical model of the constituent elements of professional space for this group. This methodology could be useful for listening to the marginalized and overlooked and understanding differentiated performance within groups

**Nakhid-Chatoor, Margaret | Fernandez, Anabel |  
Camille Nakhid | Shakeisha Wilson**

**University of Trinidad and Tobago | Auckland University of Technology |  
Council of Community Colleges, Jamaica**

## **Liming and Ole Talk - A Caribbean research methodology [PANEL]**

The uniqueness, diversity and complexity of the Caribbean manifest in the region's varied cultural practices. Yet these practices have been ignored or dismissed when considering research methodologies employed to study a range of issues existing in and pertinent to the Caribbean, as researchers consistently default to employing western research frameworks. In this paper, We analyse some of the principles that underpin the articulation and use of Liming and Ole Talk (LOT) as a Caribbean methodology to acquire and share knowledge.

Practices similar to Liming and Ole talk can be found throughout the Caribbean region across language, gender, class, social, ethnic, religious and regional boundaries, for example, dar muela and compartir in Cuba, janguero in Puerto Rico, etc. In this panel, we discuss the principles for conceptualizing Liming and Ole Talk as a research methodology; the related/ guiding theories and frameworks; some social, cultural and academic tensions and the practical experiences on the use of LOT as a methodology in a PhD study that inquires about the articulation of cultural identity in a Caribbean diasporic community,

**Nakhid-Schuster, Shani**

Teacher's College, Columbia University

## **Empower over Power: Students engagement with inequality and social justice and perceptions of their social environment**

Youth civic engagement has been a spurring topic among people who seek to involve the voices of the youth within society and engage them in political action. The importance of engaging youth with an understanding of inequality and social justice is to help in their development and understanding of the social context in which they live and their agency to promote change (Ginwright & Cammarota, 2002). Every day, there is a stronger realization that the experiences of schooling varies widely among schools, affecting student achievement, access to resources, and the opportunities that follow. A need for change is required, as it is now widely recognized and researched that minoritized communities are more likely to attend under-resourced, underfunded schools, with less qualified teachers (Lankford, Loeb, and Wyckoff, 2002). Most of a youth's time is spent in formal education, where they are socialized and educated with the understanding that their educational experiences will benefit them later in life. Apart from family and friends, the youth's acquisition of knowledge and understanding of human issues is heavily influenced by the education system. We often undermine the power of the youth and diminish their voices by not recognizing their opinions and perspectives. However, society must come to recognize that "youth are highly attuned to the distribution of opportunity and the presence of social inequality," and that their experiences and choices are of great value (Shedd, 2015). Prior research has recognized the need for culturally relevant and sustaining pedagogy, while small studies have been conducted on courses that seek to engage students in critically conscious coursework. My study seeks to work alongside culturally relevant work by exploring how students of colour in New York City perceive their social environment after learning about issues of inequality and social justice. The study provides key insights on how students recognize and understand racially constructed institutions and structures through their knowledge of inequality and social justice in the hopes of empowering the youth so that their voices and experiences are connected to the world in which they live.

Qualitative research with youth hopes to uncover nuances and contextual differences in their experiences and understandings of their social environment. The study will employ a culturally relevant methodology, combining aspects from youth participatory action research and decolonizing methodologies that will seek to empower youth through their developing a critical consciousness and awareness of the issues occurring in society. This methodology involves recognizing the epistemological practices that students of colour have created in making sense of the world in which they live, centralizing the youth's narratives in the research process. The purpose is to involve students of colour from minoritized communities who live within the multicultural city of New York (including African American, Latinx, Caribbean Islanders, and Native Americans) in the research making process. Recognizing how students of colour make meaning of their environment and school, and using research settings that have been organized for and by themselves will help them to better get at the questions they wish to ask and the solutions they seek. By enabling youth to see the value in their experiential knowledge and culture, we expose dominant Eurocentric methodologies and the importance of understanding the world from different perspectives.

**Nelson, Oneil**

Auckland University of Technology

## **The Feasibility of Integrating a Photovoltaic Power Plant into the Jamaican Power Grid**

Utility scale photovoltaic (PV) power plants are generally feasible in geographic areas exposed to greater than 3 kWh/m<sup>2</sup>/day of solar irradiance. Photovoltaics are best known as a method for generating electric power by using solar cells to convert energy from the sun into a flow of electrons by the photovoltaic effect. Jamaica is ideally suited to capitalize on this abundant natural resource, with reported yield solar irradiance of 5 to 7 kWh/m<sup>2</sup>/day (Makhijani et al., 2013) and available lands to develop a utility scale PV system to supply this Caribbean island state's existing grid. Solar Irradiance is a measure of how much solar power you are getting at your location. This irradiance varies throughout the year depending on the seasons

Currently, the challenges faced in Jamaica are grid management issues such as difficulty managing frequency control and determining the reserve margin. These issues are deterrents to increasing the penetration of utility scale renewable generation (Ferris, 2013). These issues are deterrents to increasing the penetration of utility scale renewable generation. This research aims to combat these and other technical challenges through micro-grid simulations on a country scale for both PV and conventional energy distribution. The paper will present a comparison between the technical outcomes of conventional setup and the technical outcomes when conventional elements are replaced with a larger penetration of PV source. Three different model simulations are being conducted using different technically accepted parameters to test different variables for feasibility and to identify faults. This is being done in two phases; the first phase is the optimization of the most efficient way to capture sunlight. The second phase is to assess a large-scale PV system connected to the grid with Jamaican parameters. From the results obtained, a quantitative assessment of the derived data will be compiled.

By focusing on methodologies of reflexivity, autobiography and storying, this paper seeks to propose teaching as a decolonising project.

**Noriega, Nigel**

**Sustainable Innovation Initiatives**

## **Value-Assignment and Caribbean-Based Research.**

Impediments to Caribbean-based research include limited support networks for Caribbean researchers, and non-diverse application outlets for implementation based on findings. Relative stagnation in evolution of collaborations causes inputs of Caribbean-based researchers to often end with the production of pilot studies used for management reports, and workshops with restricted implementation viability. Historically, broad eliminations of data and perspectives have generated a “collaboration hierarchy” that constrains research by reinforcing patterns established during European colonialism and resulting industrial expansion.

Using biology studies involving the ecology and evolution of three classes of vertebrates, as well as collaborations among academic, industry and independent researchers, international nonprofits, local NGOs, government agencies, citizen scientists, volunteers, and activists, we approach collaboration itself as a methodology to address the patterns that present persistent ceilings on the scope, rigor, and viability of Caribbean-based research. We propose design-based approaches to enable more integrative, iterative and responsive collaborations that fuel adaptation as opposed to terminal reports. We merge economics and communication with the core-science experimental design process, enabling outcomes that influence the value assigned to collaborative research. We present an example of how this approach generated the inaugural Latin America and Caribbean Congress for Conservation Biology held in Trinidad and Tobago in July 2018, as a basis for strengthening conservation connections between the Caribbean and the Americas. Global, regional and local projections resulting from this meeting enable updated mechanisms for synthesizing diversely-sourced data that weigh Caribbean perspectives for modern innovations with proximal to international ranges of scale.

**Orido, Charles**

Kenya Utalii College

## **An African tradition of storytelling as a data collection tool for empirical research.**

This paper demonstrates how African oral tradition of storytelling (AOTS) as a methodology was used to collect, interpret and analyse data in a study with female chefs in the Kenyan hospitality industry. Agan (2006) asserts that oral storytelling is the sharing of the real and abstract experiences of the teller and the audience. "For it is in stories and storytelling that the ways in which human beings lived and interacted with the changing landscapes, and mindscapes, were preserved" (p. 76). The power of story depends on the storyteller's ability to engage the audience by creating the necessary mood. The storyteller uses captivating skills such as language choice, gestures and tonal variation of the voice. Meanwhile, the audience responds figuratively by showing emotions, such as disbelief and happiness, that the storyteller must pay attention to (Chinyowa, 2011).

The research employed the AOTS as a method to collect, analyse and interpret the stories. The African oral tradition of storytelling is an art through which stories are narrated as per African traditions. This study used storytelling as a data collection method, after which the researcher interwove the stories through writing. As stories form the basis of qualitative research studies involving people and their life experiences, in this study stories were used to interpret meaning relating to the challenges female chefs face in the Kenyan hospitality industry. Storytellers adeptly manipulate language using oral narrative devices such as metaphors to reinforce the meaning and impart knowledge, as well as to capture the attention of the audience. The texts and phrases used in this study describe the challenges that female chefs face in the Kenyan hospitality industry. Therefore, metaphors, proverbs and dialogue were explored as special features of texts and phrases in the stories to establish themes in the study.

**Salandy, Ty (panel chair)-Ashiba Adande, Ava  
Shallow, Leslie Ann Paul**

UWI

PANEL

## **How Do We Know What We Know?: Towards Decolonial Caribbean Knowledge (panel)**

There has been increased attention to knowledge, across the global south, as scholars explore how coloniality has disfigured knowledge. At the same time, it is academic voices who have dominated this conversation, often silencing and making invisible non-academic thinkers who have important insights to contribute. This not only results in incomplete analyses of social issues, but also reinforces elitist hierarchies that have been such a central part of western modernity/coloniality. This panel interrogates this coloniality of knowledge through a reasoning about the points of privilege and bias that underlie Caribbean knowledge.

By including non-academic voices, this panel challenges the academic domination of the knowledge discourse. Paying more attention to the entangled hierarchies of coloniality that often determine who are seen as thinkers and important voices is a basis upon which deeper structures of power can be interrogated.

**Spencer, Aisha T.**

University of the West Indies, Mona

## **Removing the Stranglehold: Reshaping Encounters with Poetry through Participatory Observation in Action Research**

As a Caribbean English Literature Educator, I have often felt that I have had to function in a paradoxical role when participating in the process of training secondary school teachers of English or working with secondary school students in the English classroom. On the one hand, there is the thrill of being able to contribute to a significant act of what Ngugi (1986) described as “decolonising the mind” (p. 384), where I attempt to take Caribbean literary thought, merged with critical pedagogy, into the various Literature classroom spaces into which I am invited. On the other hand, there is the struggle to ensure that what I am providing for teachers and students at all levels is realistic, relevant, contextual and transformative. This chapter will therefore demonstrate how participatory observation can be used in a Caribbean context as a decolonising tool to deconstruct and disassemble perceptions and strategies rooted in Eurocentric *modus operandi* governing both the teaching of Literature and traditional classroom practices in a Caribbean context. This paper will also show how as a decolonising method, participatory observation can play an essential part in the creation and construction of new ways of seeing, understanding and participating in the processes of education in our nation.

**Stewart, Saran (panel chair)**

University of the West Indies, Mona

PANEL

## **Decolonizing Qualitative Methodologies For and By the Caribbean: Implications for Critical Researchers (panel)**

As academics in postcolonial Caribbean countries, we have been trained to believe that research should be objective: a measurable benefit to the public good and quantifiable in nature to validate findings to develop knowledge societies for economic growth. What happens, however when the very word “research” connotes a derogatory term or semblance of distrust? Smith (1999) speaks towards the distrustful nature of the term as a legacy of European imperialism and colonialism. Against this backdrop, how do Caribbean researchers leverage recognized and valued (indigenous) methods of knowing and understanding for and by the Caribbean populace? How do we learn from indigenous research methods and develop an understanding of research that is emancipatory in nature for the Caribbean nations?

Decolonizing qualitative methods are rooted in critical theory and grounded in social justice, resistance, change and emancipatory research for and by the Other (Said, 1978). Common to the Caribbean is an understanding of how colonial legacies of research have ridiculed oral traditions, language, and ways of knowing, often rendering them valueless and inconsequential. This panel of scholars seek to challenge the ridicule by presenting counter-narratives of critical research. With a focus on the Caribbean region, specifically Jamaica, Trinidad and Tobago, Dominica and Barbados, this symposium will present five papers on the theorization, application and evaluation of decolonizing methodologies. It will spark key discussions, directions and frameworks to deconstruct power and privilege to benefit scholars, communities, social activists and participants engaging in decolonizing research.

## **A) From Slave Narratives to ‘Groundings’: Mapping the Caribbean within the Centre of Decolonizing Qualitative Approaches**

The origins of qualitative inquiry in the Caribbean can be traced to political and economic discourses – Marxism, colonialism, neo-colonialism, capitalism, liberalism, postmodernism - which have challenged ways of knowing and the construction of knowledge. Evans (2009) traced the origins of qualitative inquiry in the Caribbean to slave narratives, proprietor’s journals, missionaries’ reports and travelogues.

Decolonizing approaches such as Rodney’s (1969) legacy of “groundings” provides a Caribbean oriented ethnographic approach to collecting data about people and culture. It is an anti-imperialist method of data collection focused on the socioeconomic and political environment within the (post) colonial context. This paper traces the historical underpinnings and provides a framework to understand the methodological approaches for decolonizing research in the Caribbean. Interwoven throughout this paper is an Afro-Caribbean feminist storytelling of eight Caribbean qualitative researchers who navigate what it means to be a decolonizing researcher.

**Thomas, Amanda K.**

PhD Student, University of Denver

## **B) An Inductive Meta-Synthesis of Qualitative Educational Research in the English-Speaking Caribbean: 1990-2016**

This study presents a philosophical yet empirically driven investigation of three decades of qualitative educational research produced by the Schools of Education (SOE) across the three campuses of the University of the West Indies from 1990-2016. Meta-integrative considerations are utilized to find conciliatory connections between the different modalities of qualitative research to generate substantive frameworks for Caribbean educational practice. Framing this study within sociology of absences and colonial systems of power frameworks, I aim to produce a “critical spatial analytic” (Robertson 2006, p. 2) that introduces a regional worldview of teaching, learning, and education anchored within a Caribbean focused contextual epistemology. The ability to institutionalize suitable corrective policies based upon Caribbean educational framework is ultimately dependent on the acceptance, interpretation, or refutation of the findings by practitioners and policy makers – which I contend should not be ignored in the face of continuous epistemological groundings for and by the Caribbean.

**Tambo Samuel Campbell, Daniel**

University of Auckland

## **Information Systems to improve the resilience of residential construction management in New Zealand and Saint Vincent and the Grenadines.**

The residential construction sectors in both New Zealand (NZ) and Saint Vincent and the Grenadines (SVG) are among the most important contributors to economic growth and quality of life in both multi-island states. However, each sector faces increasing risks of climate change, natural hazards and adverse weather-related events. Currently, there are not any models that specifically integrate the complex set of components that contribute to the ability of residential construction management to absorb and recover from drastic changes and adverse events. The aim of this research is to develop models of Information Systems that can potentially increase the resilience of residential construction management in NZ and SVG.

## **Challenging mainstream media representation of people of African descent in New Zealand**

In mainstream media, people of African descent are commonly portrayed negatively, and as the number of people of African descent living in New Zealand increases due to migration and birth, it becomes imperative to create stories that represent the lives of those individuals.

This paper is based on a creative research project that sought to situate identity, migration and representation of African youth in New Zealand using participatory visual methodologies within an African indigenous research framework. The creative project involved a series of workshops, a focus group and reflexive diary entries by a group of ten youths of African descent in Auckland, New Zealand, including myself as a researcher and co-participant over a period of four months. The participants are referred to as 'The Storytellers' or 'The Storyteller'.

As part of this research, each Storyteller developed, created and executed a visual project that serves as a representation of their identity as a third culture youth. Through the creation of content, I explored and examined the co-creative space for African youth in New Zealand and how creating narratives to counter mass media messages can provide a space for self-determination, confidence and a sense of belonging. The research project has two components - the analytical and the creative. The analytical component focuses on how a methodology can be used to create new knowledge about people of African descent within the contemporary New Zealand society. The creative component reflects on the process and uses visual images as an expression of identity construction. It is presented in three parts: The first is content exemplars that include photography, memes, narrative essay, audio recordings, music and poetry co-created by The Storytellers and I. The second is a website I developed that serves as a digital platform with the content created. The third is the exegesis, a document that explores the process of creating and developing narratives about African identity in the diaspora by producing a visual participatory project.

In this presentation, I will present how participatory visual methodologies within an indigenous Afrocentric framework can be used to enable the process of collecting and sharing stories of the African community in New Zealand. This will illustrate and provide a case study of how transformative research frameworks that engage local and indigenous worldviews can be applied. Additionally, it will be a case study of a research framework that challenged the Eurocentric ways of knowing and sharing knowledge.

**Wilkes, Karen**

**Birmingham City University, UK**

## **Crusoe and the logic of coloniality**

Robinson Crusoe valorises a specific way of knowing about the world that has not historically responded positively to difference, or ideas that do not meet with western derived expectations. This is specifically articulated by “the coloniality of knowledge” (Mignolo, 2007: 157), and the view that “the only episteme capable of generating real knowledge” (Castro-Gómez, 2007: 428) was/is European in origin; as in the case of the colonial explorers who misrecognised and subsequently denigrated the complex civilisations of indigenous peoples. Maldonado-Torres (2007) articulates the way in which Europeans engaged with the indigenous peoples they encountered, as though in a state of war.

One of the mechanisms used to justify this antagonism was to construct the indigenous as an inherent enemy, and therefore central to the legitimisation of colonial projects. This construction of the enemy is conveyed in texts such as Robinson Crusoe, which not only articulates European colonial projects as decisively anti-blackness projects, but also postulates the assumed entitlement to the world’s resources through narratives of foreign lands of abundance. These narratives were “contained within the English literary canon [and reproduced] Western-derived myths regarding paradise and the desire for sovereignty as in the autobiographical fiction Robinson Crusoe” (Wilkes, 2016: 55). It is through “the establishment of English literature as an academic discipline (Ashcroft et al. 1989)” (Wilkes, 2016: 55) that notions of British superiority were devised and maintained through the English novel.

However, the notion of Europeans as superior and as objective producers of knowledge has been challenged by the tradition of writing back in postcolonial literature. Works such as Jamaica Kincaid’s *A Small Place* and J. M. Coetzee’s *Foe*, confront sanitised and self-congratulatory versions of Western colonialism by articulating perspectives of history that encourage such narratives to be considered as “political constructions” (Grzanka 2014 quoted in Wilkes, 2016: 57). This paper seeks to examine the role of the novel as an articulation of knowledge creation, since Defoe’s Crusoe “inspired many texts on similar themes of a lone white hero, surviving on a desert island (Murray 2009; Loxley 1990)” (Wilkes, 2016: 55).

The novel is frequently marketed as having universal appeal; a story of triumph over adversity and it is also celebrated as number two in the Guardian's list of the 100 best novels written in English. However, a different perspective on Robinson Crusoe opens up the opportunity to understand the novel as a pro-colonial (and neoliberal) narrative with apparent modernity credentials. A different perspective is required to extrapolate the text from the genre of fantasy, that is one of decolonial thinking (Mignolo, 2007). To begin this process would be to centrally position within the discussion, the passing reference to Defoe's short, although successful career in marine insurance (Roberts, 2000; Bains, 2007: 1). As shipping and marine insurance were central to the English economy, and essential in underwriting the slave trade, it is surprising that this historical and economic context has not been included in discussions about a novel that raises questions regarding coloniality; patterns of power, intersubjective relations, the organisation of labour and perspectives on how culture is defined (Maldonado-Torres, 2007).



Minister of Education of Trinidad and Tobago, Honourable Anthony Garcia and conference organisers: Dr. Camille Nakhid, AUT, New Zealand, Dr. Margaret Nakhid-Chatoor, Centre for Education, UTT, Dr. Shakeisha Wilson, Jamaica



Dr Heather Devere, University of Otago with Distinguished Professor Kassie Freeman, Columbia University, Keynote speaker

# Conference pictures



UTT students mingle with the International researchers



Conference participants from New Zealand



Cocktail night with Extempo singer Black Sage.